

# WILDERNESS VERSUS CIVILIZATION AS REFLECTED IN COOPER'S THE LAST OF THE MOHICANS AND THE PRAIRIE

Ceisy Nita Wuntu<sup>1</sup> Djuhertati Imam Muhni<sup>2</sup>

*Program Studi Pengkajian Amerika  
Program Pasca Sarjana Universitas Gadjah Mada*

## ABSTRACT

This thesis is a study about the coming of civilization brought by the immigrants to the American wilderness at the early seventeenth century up to the early nineteenth century in James Fenimore Cooper's *The Last of The Mohicans* and *The Prairie*, and about how far it is reflected by Cooper in the two works.

This study is conducted by doing library research which is focused on bibliographical sources related to the topic discussed. This is done by collecting data from both of the published materials and the unpublished materials. This is a work of American studies which emphasises its principle of the interdisciplinary concept. Since literary works become the object of this research, literary theories, in this case the objective and expressive approaches are first applied. In order to understand Cooper's vision about the American phenomenon as depicted in the two novels, approaches from other disciplines are also applied, namely, a) history, to understand the relevant important events in the past, b) culture, to understand the culture of the immigrants and the Indians, and c) ecology, to understand the ecosystem of American wilderness.

Cooper's experiences living near the quiet, peaceful, and beautiful forest and lake Otsego and the immigrants, motivated him to write the two literary works. In that area, Cooper saw some changes such as the beginning disappearance of wilderness and the persecution of the Indians. Cooper witnessed the changes as the effect of the immigrants' greedy activities. To Cooper, this was a sign of danger if earning a living from nature does not go simultaneously with the attitude of appreciation of nature. The attitude of appreciation of wilderness can avoid people from greed. In the works, Cooper shows the immigrants' greed through the conflicts he creates such

1) *Fakultas Pendidikan Bahasa dan Seni IKIP Negeri Manado*

2) *Fakultas Sastra Universitas Gadjah Mada, Yogyakarta*

as the conflict between France and England and between the immigrants and the Indians. The conflicts happened because of the immigrants' superiority in the New world. Cooper also shows that the conflicts can bring about human tragedy. Beyond those conflicts, actually, nature has served their life. In the fertile, rich, beautiful, and peaceful place they can live peacefully and harmoniously without cutting trees, killing the animals, and usurping the Indians. The data in the works have been supplemented by the historical, cultural, and ecological data which describe the phenomenon mentioned by Cooper.

From the analysis, it is found that Cooper has a noble view for the survival of human beings and their natural environment. Cooper thinks that the greedy attitude or the immoralities of the immigrants towards the rich, fertile, beautiful, and free land, can lead them to destruction. Cooper believes that naturally people have to earn their living, but to Cooper the most important thing is moderation. Cooper's concept of moderation here can bring people to a stability: stability between man and man, man and nature, and man and his God.

**Key words:** *immorality, destruction, stability*

## INTRODUCTION

### Background

Choosing James Fenimore Cooper's two works from the Leatherstocking series *The Last of The Mohicans* and *The Prairie*, as the object of this research is based on several reasons. The first is that Cooper's Leatherstocking series deal with the American environmental issue which is really relevant to the world current issue. The second is that the disappearance of American wilderness in literary work is a relatively rare object of study. The third is that James Fenimore Cooper is one of the pioneers of American literature since American literature is an expression of national experience. Goetzmann in *Landmarks of American Writing* says that through Cooper's works of Leather stocking tales, Cooper "stands forth as the great novelist of changing America, and at the heart of his work stands the ambivalence and paradox that are central to the American historical experience and along with many other Americans, in those works, Cooper could not decide whether he preferred civilization or nature (Goetzmann, 1978:79). Goetzmann goes on to say that Cooper has gained sympathy from generations for his five Leather stocking tales in which the tales have gained the "supreme accolade" (79). Cooper has helped "America in the early stages of interpretation and self evaluation, America trying to explain its

origin and growth and to prefigure its far-off future, America struggling for a commensurate cultural independence" (Spiller, 1974: 255). So far the reasons, in short, this topic is seemingly applicable nowadays since modernization which implies its ambiguity of development and conquest is generally expected by most of the countries in the world.

There are some perspectives about American wilderness. Frederick Jackson Turner, as a historian sees that American wilderness had stimulated a new product of people, that is Americans with their typical traits, and spirit; spirit of success and spirit of expansion (Turner, 1986:3-4). The other opinion comes from Roderick Nash. He says that "Civilization, powered by an increasingly technology, will certainly continue to modify and control the earth unless man restrains it. Wilderness will be a casualty or will be eliminated altogether" (Nash, 1982:379). Wilderness is also viewed as the clearest medium through which God shows His power and excellency. So the activity of conquering west draws on a wilderness destruction (46). The vague concept of progressive development which implies the two concepts mentioned above becomes the other reason for choosing the two of Cooper's works. Cooper's effort, through his concepts in the two novels, in keeping American wilderness and his warning to Americans not to destroy nature while pursuing progress and development is worth studying.

The main objectives of this study is to trace Cooper's vision of wilderness and civilization as reflected in *The Last of The Mohicans* and *The Prairie*. The result is gained by indicating the relation between the two of Cooper's works and his experiences up to the early nineteenth century, the relation between the two works and the American history, culture, and ecosystem at the period of time. Hence, what was happening in America at the period of time, what had caused Cooper to decide his theme of the vanishing of American wilderness, and what is the end of his portrayal, is the focus of analysis of this study.

### Theoretical Approach

The ultimate goal of this research is to study American wilderness through the analysis of the two of Cooper's literary works. As a work of American studies, this study applies American Studies discipline. Smith in his essay "Can American Studies Develop a Method" suggests it "a collaboration among men working from within existing academic disciplines but attempting to widen the boundary imposed by conventional methods of inquiry" (Smith, 1980:14). He explains further that a student of literature has to consider data and methodology of other disciplines such as those of anthropology, sociology, history etc., while the student of his-

tory might use data methods "of scholarship in the field of the art" (14). The collaboration of literature, history, culture and ecology is indispensable in this study. Literary approach is first applied to trace certain phenomenon meant by Cooper. Here, the objective approach and the expressive approach are essential. The objective approach is applied in order to find out Cooper's concept of the phenomenon because the approach regards "the work of art in isolation from all these external points of reference, analyzes it as a self-sufficient entity constituted by its parts in their internal relations, and sets out to judge it solely by criteria intrinsic to its own mode of being" (Abrams, 1979:26). In order to find out America's phenomenon meant by Cooper, it is urgent to relate his concret with his feelings and thoughts from his life experience. In finding his feelings and thoughts, the expressive approach is applicable. The expressive theory regards a work of art as created under the impulse of the author's feeling, embodying the combined product of his perceptions, thoughts, and feelings or internal made external (22). In order to understand Cooper's vision, besides the data gained from the two literary Works, the historical, cultural and ecological data are also essential. Here, the historical data are needed, to understand the important events in the past. Whereas the cultural data needed to understand the culture of the immigrants and the Indians. Malinowski says that "culture can be analyzed into a number of aspects such as education, social control, economics, system of knowledge, belief and morality, and also modes of creative and artistic expression" (Malinowski, 1944 :150). Finally, the ecological data are applied in order to understand the ecosystem of American wilderness. The ecological theory considers that the "different forms of life are interrelated" (Hawley, 1950:33).

## METHOD OF RESEARCH

Library research method has been applied in carrying out this research. The data have been taken first from the two of Cooper's works, *The Last of The Mohicans* and *The Prairie*. And the historical, cultural, and ecological data are taken from the published and unpublished materials which are relevant to the topic discussed.

## ANALYSIS

### American setting in *The Last of The Mohicans* and *The Prairie*

Cooper's experience in his boyhood had been perpetuated strongly in his memory. Cooper grew up in New York, in an area near the forest at the

southern end of Lake Otsego. In *The Last of the Mohicans* and in *The Prairie*, he has chosen lake Horican, Rocky Mountains, and the American North to be the setting of the Leatherstocking series besides the American experiences in the "new world". In *The Prairie*, he has also mentioned explicitly that his hero, Natty Bumppo, was born and grown up in New York. Related to Abel's opinion about Cooper's narrative genius, his experience and his broad knowledge of the condition of lake and forest have enriched the two of his works. In other words his experience had pushed him to describe the beautiful forests, mountains, lakes, and rivers imaginatively. Here to understand more about Cooper's skill in arranging and presenting the action of his characters, Abel asserts that his experience living near the forest and lake also permitted him to develop his outdoor activities (Abel, 1963:351). So the skill indicates his experiences.

As he picks up American experience to be the topic of the works, Cooper opens the eyes of the Americans to see the main issue of America's development, and hence he becomes the great American novelist. The choice of the material in the two novels, in fact, reflect his memory of his mood of pleasure when he was near the forest and the lake. Therefore, Cooper regards the clearing fields activity and the westward movement as his enemy.

Cooper's literary career began early in 1820 in the era of the triumph of romanticism in England (1798 - 1832). His nearness with America's early forest and lake in his boyhood also trained him to live in a quiet place that was far from polluted air and crowded buildings and people. The hostility of his feeling toward the era of civilizing wilderness such as clearing fields for settlements and conquering the Indians became an indication of his longing to the quiet and the peacefulness of forest and lake. At the same time, westward movement did not cease. It is obvious that Cooper utilizes this particular phenomenon in American history in his novels with the influence also of the era of romanticism. He rejects the greed of the immigrants to get land by cutting trees and usurping the Indians.

In *The Prairie* Cooper considers that life in the settlements is really immoral and sinful, which adds to the destruction. This, in fact, might be the reason that in *The Prairie* he glorifies the prairie. Cooper has created his Natty Bumppo to spend his last days in the "blessed prairie" with the good Indians, the Pawnees. Here, Cooper recognizes the barren land as God's gift. On this point, Cooper has a desire to reconcile man, nature and God. If people want to live in harmony with nature, God will never allow destruction to people through natural disasters.

The outstanding point of Cooper as one of the pioneers of American

literary figures is his celebration of the life of the Indians and all of the wildness in American wilderness as depicted in the Leather-Stocking tales. In *The Last of The Mohicans*, for example, he recognizes how an Indian father, Chingachgook, is more calm and has more dignity than the white father, Munro. In *The Last of The Mohicans*, the Indians, namely the Mohicans, are stronger than the whites. Chingachgook does not regret when he finds that his son has died. He bears his loss with dignity knowing that Uncas, his only son has died for a good cause.

From the discussion above, one can observe that in writing great novels which highly concern the development of America, Cooper lay down the literary identity of American literature.

### **American wilderness: Historical, Cultural, and Ecological Perspectives**

After the discovery by the skilled Italian seafarer Christopher Columbus on October 12, 1492, the New World became famous to the wanderers who were searching properties. The European Renaissance mind, however, encouraged the European people to explore, conquer, and to populate the New World, the virgin land. Besides those mentioned above, the reasons for the first immigrants going to the New World were political and religious persecutions, and debtor's imprisonment (Imam Muhni, 1984:1).

Before the arrival of the first immigrant, almost a half of American landscape was covered by its indigenous flora and fauna. The type of areas in the virgin land leads the area for its specific plants as well as animals. Plants like maple, oak, hickory, sycamore, cherry, ash, chestnut, black walnut, tulip poplar, white pine, and elm are varieties found in the East while huge sequoia, redwood, douglas fir, and sitka spruce are in the West. Besides between the two forests are grasslands in which thousands of wild flowers dotted the plains with color in the spring in the primeval days. Moreover, sagebrush cactus, and bunch perennial grasses with their exotic wild flowers each spring in arid West and Southwest. Animals like buffalos and antelopes are found in the plains, while deer, elks, mooses, bears, and hundreds of smaller species are found in forests, and thousands of beavers populate thousands of streams from east to west, whereas goats, sheep are in the high region, and finally wild turkey, duck, swan, grouse, and crane dominate the swamps (Petulla, 1988 :8).

The New World to the candidates of Americans, at the time of their arrival at the Atlantic coast of Virginia in 1607 was like heaven. It was rich, fertile, beautiful, and, the most important thing is that the land was free. The Puritans, moreover, had organized their thought for the myth for the land as a New Canaan full of "milk and honey" as written by Kammen

(Kammen, 1980:22). The condition also shaped their mind with the great utopian expectation.

In a few days after the first arrival, the rough environment suddenly altered their dream. The reality of American wilderness had pushed them into misery when they found themselves without houses and food in American wilderness (Bradford, 1989:68). The fact was that they had to survive, so they began to clear fields, building log cabins as their homebases, and hunt the animals for food. In building log cabins and planting vegetables for food, they needed to cut woods and in having meat for their meal, they had to kill, etc. Then, " Hundreds of thousands of these crude structures were built across the land " (Clark, 1975:33).

In the hard time, they had to pay dearly for the risk they took in coming the New World with its dense forests and other wild life. Cooper also says that wilderness at the early contact was dangerous (LM, 11).

The Indian was the other element of American wilderness found by the European immigrants. Historically, the relation between the early settlers and Indians, at the early contact was good. The Indians in this case had " supplied the newcomer with Indians foods that were new to him, taught him to plant, fish, and hunt with Indians methods, guided him through the wilderness over Indian trails and in Indian-style watercraft, and introduced him to Indian implements, utensils, tools, clothing, and ways of life that made existence easier and more secure" (Josephy, Jr., 30) However, for the immigrants, they hoped to be kind to the Indians as their tool to make it easy for them to live in the strange place (Miller, 1975:35). And for the Indians mingling with the immigrants was for delicacy of a drink of beer besides an intent to incorporate the immigrants into the familiar kinship system as stated by Parrillo. ( Parrillo, 1985:207)

Land value in the eyes of the settlers became the first reason for the first friction between the immigrants and the native Americans in the early seventeenth century. This was because of the success of the tobacco that was planted by the colonists in the market of England. Then, land became essential for the early settlers. As a result, the natives became more and more pressed by the settlers. In 1622 the native Americans, therefore, came with their sudden attack on the colony which caused three hundred and fifty whites to be slain and several settlements destroyed (Josephy, Jr., 1969:300) For this reason the native Americans were called blood thirsty savages. The whites view them as cruel, treacherous, lying, dirty heathens. From here the hostility between these two races followed. However, for the Indians, the kin relationship became the first reason for holding their land. They did not think of it as a possession of their own but to think of it

for togetherness. Cooper has written that the Indians have taken the land like warriors and keep like men (LM, 37)

The Indians' religion, the primitive religion such as what is believed by the Mohicans and the Pawnees depicted by Cooper in the two works, shows their belief that God, spirit, and soul could be found in nature or in every part of nature: human beings, animals, plants, and even soil. Hence, killing of man or animals, became the most sinful act. Therefore, human beings as the perfect creation of God have no right to impose on other human beings, animals, plants and other elements of nature. From this belief, land or soil, plants and other inanimate objects and dead things are valuable to the Indians. To the Indians, those elements of nature are the great witnesses of every cruelty done to the Indians. They, however, cling to their religion. They are responsible for all of the things they do. This belief requires the Indians to do good to others. Therefore, "Throughout the five-hundred-year history of Indian-White relations, the Indians have frustrated Whites by their general refusal to believe that the White's religions and life style are better" (Parrillo, 1985:201)

Another important point in the tragic history of the Native Americans is that the whites, with all of their knowledge, deceive the Indians who have less than the whites. The Indians finally help the greedy purposes of the whites. There are those who became "slave catchers, tribute collectors, fur traders, petty administrators, overseers over other Indians, and mercenary fighters in the employ of whites, and in intertribal wars for monopoly positions in the traffic of European arms and manufactured goods they destroyed other Indian groups with relish" (Josephy, Jr., 1969:279). In *The Last of The Mohicans* and *The Prairie* Cooper mentions about the idleness. They become cruel and greedy because of the delicacy delivered by the whites. Cooper writes in *The Last of The Mohicans* that when the Dutch landed, they gave the Indians the firewater. The Indians drank until the heavens and the earth seemed to meet, and they foolishly thought they had found Great Spirit. Then they parted with their land. Foot by foot, the Indians were driven back from the shores, until a chief and a Sagamore, have never seen the sun shine but through the trees, and have never visited the graves of their fathers (LM 38). What is important here is that the whites are tricky and the Indians are inexperienced.

### Cooper's vision of American wilderness and Civilization in America

Cooper believes that "civilization" can be dangerous to human life. Cooper's hero, Natty Bumppo, in *The Prairie* regrets the greed of "civilized" people compared to the "woodsman".

The old trapper, Cooper's hero, also believes that food is available in



nature which is given by God and so people have to receive it thankfully. For the old trapper there is no need to add something to make food delicious or to change the natural taste because the Lord knows people's need. Cooper believes that nature has provided bountiful nutrition and he urges men to appreciate and enjoy it and should take care of it.

Although the old trapper depends on nature for his daily needs, the most important thing to him is moderation. Ecologically, if people do not have the attitude of moderation, in consuming nature as believed by the old trapper, they are leading themselves into a destruction. To Cooper, hunting just for the fun of killing instead of necessity will cause the disappearance of the beasts in the American scene. Hence, it can be a great sin in the eyes of God since people begin to destroy His creation.

Cooper also believes that the coming of the immigrants to the New World really disturbs the stability of American wilderness, including the Indians. Long before the British, Dutch, and French arrived in North America, the Mohicans had first settled in the region than the other tribes. Cooper explains that the Mohican tribe consists of Lenni-Lenape, Lenape, Delawares, Wapanachki. Afterwards come several tribes to the region namely the Mengwe, the Maguas, the Iroquois, the Huron, the Mingoes. For the Mohicans, the coming of Maquas and the palefaces, the Dutchmen, really disturbs their peace. They think that the Maquas as well as the Dutchmen are brutal and selfish because without respecting the Mohicans' tradition, they enter the region and drive out the Mohicans towards the heart of the continent.

The cruelty, and the deviltries of the other Indian tribes and the Dutchmen have been the first reason of the vanishing of the Mohicans. Actually war to the Indians is not ingrained in their culture. Their love and honour to the land has forced them to wage a war. They also believe that war is the most sinful because killing people, torture, and other forms of persecution are inherent in it. Compared to other Indian tribes, originally the Mohicans are less warlike, and they are more peaceful as expressed by one of the stocks of the Mohican.

Cooper really fears about the disappearing of American wilderness from the American scene. At the end of the story, when Uncas has died, Hawkeye as Cooper's hero still defends the harmonious life of people. Here, Hawkeye has believed that both of white and the other color of skin have the same right in the eyes of God.

Some critics detect ambiguities in Cooper's works. To Cooper, defending nature doesn't mean neglecting the virtues of civilization. Cooper realizes that the product of civilization e.g. gun, law applied in the settle-

ment could be a positive item if people use it correctly. In the hands of unscrupulous men, it becomes destructive. In *The Prairie* Cooper shows one of the ambiguities, that is, when the old trapper can accept Ishmael Bush's argumentation about the possessor of earth in which Ishmael Bush believes that each of the people has a right to the land he stand on. To the old trapper Ishmael's view on one side can be dangerous. Moreover, Cooper has distinguished Ishmael Bush' desire and the old trapper's desire. Both of them want to go to the prairie but they have a different aim. For Ishmael Bush, going to the prairie is to find an absolute freedom. In the prairie Ishmael has killed freely his brother in law, Abiram White. And for the old trapper, going to the prairie means his peace, peace to be near with the noble Indians-Pawnees. The kind of Ishmael Bush' freedom implies that whenever he wants to kill, he is not forbidden by anyone. But to the old trapper, killing is to be avoided since he wants to ally in peace with wilderness. Abiram who has killed Ishmael Bush' son, Asa, has learned the idea of Ishmael in which killing people in the wild place is accepted by the law of nature. The idea of freedom moreover has led the squatter, Ishmael Bush, to kill Abiram in turn.

Setting aside these ambiguities, it is important to identify Cooper's messages in the two novels. Beyond Cooper's rejections and his acceptances, there is a hope to reconcile God, man and nature. In Cooper's sight, man's immorality can lead to the destruction of wilderness which is recommended by the law of nature. Meanwhile, law made by man is true when it controls people's greed. Beyond that, God will be a happy witness to the ecological harmony. Cooper in fact wants to remind man that God is a silent witness to men's wrong doings. If man believe in His words, man will treat nature fairly and there will be no unnecessary killings, there will be no greedy people, and the most important thing is that there is no wilderness destroy, which will threaten man rather than maintain the harmonious balance in the universe.

In the *The Prairie*, Cooper has depicted about the meeting between the wild life and the civilized life in the great American desert. The good Indians-The Pawnees, the bad Indians-The Sioux, good White man- the old trapper, and the bad White men-The Ishmael Bush's family, Dr. Battius, Middleton, Paul Hover. The Pawnees are led by a young warrior, namely Hard-Heart, who is tempered and dignified. They cling to the values of noble qualities : helpful, just, peaceful, and wise. The Pawnees become the victim of the greed Siouxs when the Siouxs begin to seize their right of living in peace in the prairie. The Siouxs are led by a vicious warrior, Mahtoree. They have the qualities of being cruel, unjust and selfish. In *The Prairie* the Siouxs has discharged Ishmael Bush' cattle, seized the hunters,

and imprisoned the party of the old trapper. They pursue their dignity through war. They believe that war is more important than peace. Different from the Sioux, the Pawnees are waging war to pursue peace. They are the rebels in the prairie, thinking that they the strongest one. The other character can be seen from the old trapper's character : he is also tempered, moderate, calm, just, and helpful. He has come to the prairie not to see the immoralities of the settlements e.g. cutting trees, killing animals, etc, whereas Dr. Battius, Paul Hover, Middleton and Ishmael Bush' family come to the prairie with the spirit of civilization : conquering natural resources. Dr. Battius has his scientific mission in this case, classifying the riches of the prairie : plants and animals. Paul hover is as a bee hunter, Middleton is a soldier, and Ishmael Bush is a squatter. All of them, in fact, have the same direction, that is freedom but they have different missions and attitudes : nobility and conquest. With these differences emerge a conflict which leads to disharmony. Here, if the nobility is defeated, the prairie as a rich, beautiful, and quiet will be a miserable place which marks the end of human life.

Ecologically, what and how are the destiny of the American's posterity in the future? The length of the Indians tragic history influences Cooper in writing the two works. The last of the Mohicans is Cooper's great symbol of the vanishing of American Wilderness. The vanishing of an Indian tribe-the Mohican is a phenomennon of the first European settlers' treatment towards the American wilderness. From this idea, there is an analogy here that the Mohicans, as the loftiest beings created by God can easily be extinguished by the coward, and the greed of human beings. If the loftiest beings who have their power to defend can vanish, it will be easier for the other abiotic, and biotics - animals and plants to vanish. According to Cooper the high morality are on the hand of the Noble Savages than on the hand of the White European Immigrants. Outwardly the White European Immigrants are highly civilized than the Native Americans. But spiritually they are less than the Mohican tribe. A cultural theory justifies this fact. Theoretically, the first level of the form of culture is the abstract form known as nucleus of culture ; the state of mind. It determines people's activities. So, here Cooper has skillfully arranged the narratives. His illumination of the native Americans and American forests marks his great concern to the vanishing of American wilderness.

## CONCLUSION

In the early seventeenth century, the new world to the candidates of Americans is a wild land, and hence physically it is free, it is fertile, it is

beautiful, it is rich and virtually, it is a promise, it is a hope, it is a spirit, and it is a happiness. American wilderness has stimulated the candidates to pursue their life in the New World without fearing the harsh storms at the Atlantic Ocean, and the danger and challenges of American wilderness.

James Fenimore Cooper, one of the American early literary writers sees the conquests at the American wilderness as dangerous activities. Cooper who lived between 1789 and 1851 and grew up at the Southern edge of Lake Otsego, had witnessed the deeds and attitudes of the European immigrants such as clearing fields, killing animals, usurping the Indians and the flow of immigrants moving west - westward movement ; in pursuing the free land and the prosperity in the mysterious west. His fear is reflected in the works by illuminating American wilderness. It can be seen through his hero's decision to live in the prairie in his old days and his choice to become alone without a wife. To him, the Mohicans and the Pawnees are the ideal people. Their responsibility to their Wahcondah has led them to be courageous and skillful.

From the discussion in the preceding chapters one sees the dichotomy in Cooper's vision of wilderness as well as civilization. He does not fully idolize wilderness and at the same time he does not totally detest civilization. He sees in each its negative and positive characters. Thus Cooper worships nature, yet he is wary of the "dark woods" and in rejecting certain points of civilization e.g. killing bison, cutting woods, driving out the Indians, he still considers the virtues of civilization. His main concern is that "civilization" will bring a disastrous impact, the vanishing of American wilderness. He believes that the urgent priority in the past, present and in the future is defending nature because the condition of nature in the past determines the safety of Americans in the future. In the two works Cooper has mentioned about the importance of responsibility. Cooper actually wants to reconcile God, man, and nature. If people are not responsible to God, there will be a hostile attitude to nature and then, there will be a destruction in the end. This is because responsibility towards God can lead man to behave morally and hence the courage and skill will come spontaneously. He has logically arranged his story to show that there will be an end of the virtue of American wilderness if the Americans idolize immoralities; end of the free - land, end of the hope, end of the promise, and end of the richness of nature. The movement of his hero, Leather Stocking from lake Glimmerglass (lake Otsego) in the forested hills of New York State in *The Deerslayer* to the prairie in *The Prairie* can be a symbol of his warning of the ends mentioned above. Although he has stopped at the prairie, meaning he died there, it is clearly a movement. His stop in the

prairie, his death in the prairie can be also a symbol of a prediction about America in the future, whether a destruction or a safety. Although everything is still in question Cooper has presented his valuable vision to America. Ironically, it takes America more than a century to hear Cooper's messages in the novel, when American National Preservation System was legally born in September 3, 1964 (Nash, 1982:226).

## BIBLIOGRAPHY

- Abel, D. 1963. *American Literature ; Colonial and Early National Writing*. New York: Barron's Educational series, Inc.
- Abrams, M.H. 1979. *The Mirror of the Lamp. Romantic Theory and the Critical Tradition*. USA: Oxford University Press.
- Bradford, William. 1989. "Plymouth Plantation." in *The Norton Anthology of American Literature*. Eds. Baym, N., Gottesman, R., Holland, L.B., Kalston, D., Murphy, F., Parker, H., Prichard, W.H., Wallace, P.B. New York: W.W. Norton & Company.
- Clark, Thomas D. 1975. *The Great American Frontier; A Story of Western Pioneering*. Indianapolis: The Bobbs-Merrill Company, Inc.
- Cooper, James F. 1994. *The Last of The Mohicans*. 1826. England: Clays Ltd, st Ives plc.
- . 1964. *The Prairie*. USA: The New American Library of World Literature Inc.
- Goetzmann, William H. 1978. "James Fenimore Cooper: *The Prairie*." in *Landmarks of American Writing*. Ed. Henning Cohen. Washington: VOA USA.
- Hawley, Amos H. 1950. *Human Ecology : A Theory of Community Structure*. New York: The Ronald Press Company.
- Imam Muhni, Djuherati. 1984. *Parallel Journeys To The Wilderness In Three American Novels :The Prairie, Go Down Moses, Delverance*. th. Chapel Hill: The University of North Carolina.
- Joseph, Jr., Alvin M. 1968. *The Indian Heritage of America*. New York: Bantam Books, Inc.
- Kammen, Michael. 1980. *People of Paradox : An Inquiry Concerning the Origins of American Civilization*. USA: Oxford University Press.
- Malinowski, B. 1944. *A Scientific Theory of Culture And other essays*. New York: Chapel hill The University of North Carolina Press.
- Miller, John C. 1975. *The First Frontier : Life in Colonial America*. USA: Dell Publishing Co., Inc.
- Nash, Roderick. 1982. *Wilderness and The American Mind* New York: Yale University Press.

- Parrillo, Vincent N. 1985. *Strangers To These Shores : Race and Ethnic Relations in The United Stated*. New York: Macmillan Publishing Company.
- Program Pascasarjana UGM. 1992. *Petunjuk Penulisan Usulan Penelitian dan Thesis*. Yogyakarta: Universitas Gadjah Mada.
- Robertson, James O. 1980. *American Myth and American Reality*. New York: Hill & Wang.
- Smith, H.N. 1980. "Can American Studies Develop a Method." in *Studies in American Culture*. Eds. Joseph J. Kwiatt and Marry C. Turpie. USA: University of Minnesota.
- Spiller, R.E., Throp, W., Johnson, T.H., Canby, H.S., Ludwig, R.M., Gibson, W.M. Eds. 1974. *Literary History of The United State*. New York: Mcmillan Publishing Co., Inc.
- Turner, Frederick J. 1986. *The Frontier in American History*. New York: The Arizona Board of Regents.
- Walker, Warren S. 1962. *James Fenimore Cooper*. New York: Barnes & Noble, Inc.